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PIUS X. AND PEROSI:—AN ILLOGICAL INFERENCE.

ON the subject of the Holy Father's attitude in respect to Church music the *Post* (N. Y.) of September 5th has this to say :

"The new Pope is said to be a staunch adherent of plain chant in divine service. In 1895, when he was Cardinal Sarto, he wrote a long episcopal letter on the subject of the music that should be used in places of worship. This music, he insisted, should be characterized by sacredness, artistic dignity, and universality—qualities which we find in the Gregorian chants and in polyphonic music of the Palestrina school. All music of a light, florid, or theatrical character should be forbidden. Holding these views, it seems somewhat strange that he should have been one of the chief patrons of Perosi, who is now master of music at the Sistine Chapel. Perhaps we do not know enough of Perosi in this country to judge him justly; but his oratorios are certainly little more than operas with sacred subjects."

Manifestly the writer draws a most illogical inference. While regulating the character of the music to be employed in divine service, the Church has never sought to restrain the development of the art or to limit the genius of composers to such music only as could be appropriately rendered in church. To have done so would be as unreasonable as to insist, for example, that Raphael ought not have painted anything but Madonnas. Hence there is not the slightest inconsistency in the Pope's encouragement to Abbé Perosi to write oratorios. These, it is safe to say, will not be sung during divine service in the Sistine or in any other chapel presided over by Pius X., however worthy they may be of being presented at other times and places. Moreover, an oratorio, which is invariably founded upon a Biblical subject and in which the sense of the sacred text is sought to be expressed in music

and without the aid of costume, acting, or other accessories of the stage, is a wholly different thing from an opera, which is nearly always a story of illicit love and intrigue, designed to be acted as well as sung with all the lasciviousness which the plot suggests and with which modern theatrical art is so well supplied.

The reform of ecclesiastical music will not suffer by the encouragement given by the Pope to compositions of secular music, so long as these are not used in the Church's service.

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THE ACHILLES' HEEL OF FRATERNAL LIFE INSURANCE.

The "Ancient Order of United Workmen," established in Pennsylvania in 1868, is now being overtaken by the law of mortality, and the natural result, trouble for the members and managers, follows. This society was conducted as a life insurance organization on the assessment plan, taxing the surviving members for the payment of death losses. No provision was made for meeting increasing mortality which results from advancing age, nor for paying the last man, should membership cease to increase. Naturally, assessments slowly but steadily increased, yet failed to produce more than sufficient funds for meeting the losses, and the membership began to decrease. The management (Supreme Lodge) has now recognized the need of reform and is endeavoring to have the local lodges adopt a new schedule of rates, which is confidentially expected (another guess) to perpetuate the order.

This new table is especially hard on old men, and will cost them annually from \$90 upwards for a \$2,000 policy, depending on the number of assessments ordered. There is a great deal of opposition to this plan, talk of a scheme of "freezing out" old members (see *Detroit Journal*, Sept. 7th), etc., and the outcome will be watched with interest by members of fraternal insurance organizations all over the United States.

Unfortunately, in "fraternal insurance," most members lose sight of a very simple fact. If no reserve fund on a scientific basis is provided for to meet the policy of the last man at maturity, (which keeps the annual charges uniform and is practically the so-called "regular life insurance" system), but only enough money is collected to meet death losses as they occur, the advancing age of members is bound to increase the annual death rate. This increases the annual tax for members, which in turn diminishes the attractiveness of the order for new members, so that the membership will first remain stationary and then decrease. Result: a rapid increase of annual charges, followed by a desertion of the order by such members who, getting frightened

by the ever increasing charges, seek and can get insurance elsewhere. This leaves only the old and sick men in the order, unable to find protection elsewhere, who must now make the best of a bad bargain.

It stands to reason that a class of 1000 men, age 35, will have but 8 deaths the first year. So presuming an assessment for no other purpose than payment of death losses, it will cost a trifle over \$8 a year per member for that year's insurance. Assuming that no new members will join, (and as every man must die, the new membership simply increases the ultimate liabilities), after 20 years the members will be 55 years old, having a normal death rate of over 18 per 1,000, making the annual cost more than \$18 per man on full membership. After 20 years more, at age 75, the death rate is almost 95, for age 85 it will be over 235 a year; the plan of paying the "cost of insurance" from year to year will make the expense prohibitory for older men and they must "drop out."

This is but the natural result of the term insurance or step rate plan, and no mere talk about the advantages of "fraternity" will change the facts in the case. For that reason we did in the past, and always will, advocate the placing of all Catholic life insurance societies on the only safe and scientifically correct "old line" insurance system, which calculates the necessary annual premium on the basis of the ascertained table of mortality, providing not only for the payment of death losses, but also for a sufficient reserve fund, which, improved at a safe rate of interest, will pay the "last man" at maturity.



WHY NO HONEST MAN CAN BE A FREEMASON.

We have shown in our previous paper that no Catholic or believing Protestant can be a Freemason. We now affirm even more: No conscientious and upright man, knowing the purposes of Masonry, can approve it, much less join it.

Reason and conscience teach us that we violate our very nature when we confide the eternal interests of our soul blindly to any mortal's hands. Any man, or any body of men, that come to us as ambassadors from God, any organization that claims our religious fealty, must present his or its credentials. The teacher of Divine Truth must prove that he knows; must prove that he has a divine right to govern and to teach. Now, this, Masonry can not do. It has at best only theories to explain its origin. If you do not believe, "you have not the spiritual light." If you do not believe, "you are still in the bonds of error," "you are not one of

the elect." If your reason and conscience rebel, "you are in the agonies of the new birth." You must blot out the past, change your intellectual condition, accept from Masonry the very first principles of morality. Your new life is not a mere change, it is a total "extinction" of all that you were before. You are false, therefore, to your human nature when you join Masonry. You sacrifice its inalienable rights. You rob it of its life at the word of men who promise everything at little cost, if only you put blind, unbounded confidence in them.

In temporal and business matters you know that this is what is called "a confidence game." You are on your guard or you are fleeced. And in spiritual and eternal matters, in the welfare and interests of your soul, in the affairs that regard the higher life and God, you allow the old, old game to be played upon you, and you exchange readily the heaven-given gift of reason and the moral principles of your nature, for the gold-brick of Masonic credulity and its "first principles of morality"! It promises to reveal its mysteries, to teach us divine truth. We ask proofs of its knowledge and authority. Until these are forthcoming we must withhold assent. We want proofs, not promises. And if without proofs we deliver up to it our human nature to be sacrificed, our intellect to be changed, our conscience to be stifled, our religion to be reformed, we do what no conscientious and upright man could, knowingly, for a moment think of doing.

To bring, therefore, this argument to a close: Masonry by its own clear admission is a religion; nay, the only true and hence the universal religion of mankind; as such no Catholic, no Protestant, no Christian can logically do aught but condemn it, as it, on its part, condemns them. Before accepting its claims we must demand its proofs, and not bind ourselves blindly by oath to accept its "revelation," to the loss of our intellectual and the total extinction of our Christian moral nature. Against this, reason and conscience cry out in no uncertain tones, pleading that we show at least as much consideration for their eternal interests as we do for the mere temporal interests of the body.

Not ignorance, then, on the Church's part, is the cause of her condemnation, but a clear knowledge of Masonic purposes; the ignorance is on the part of those who have accused her of ignorance, believing as they did that Masonry had nothing to do with religion, but was, what it is not, a mere benevolent society, the friend and protector of unfortunate humanity.



THE ABBÉ LOISY AND THE PAVLISTS.

Foremost among modern Bible critics is the Abbé Loisy, whose work 'L'Évangile et l'Eglise,' caused such a commotion inside and outside of France. Loisy tried therein to refute Harnack with his own weapons, but by granting too much to the adversary, strayed from the Catholic way of interpreting the Bible. Consequently the Archbishop of Paris and a dozen other bishops condemned the work. The author submitted and withdrew the second edition.

Now, although it was the manner in which Loisy sought to refute Harnack, that brought down upon him the condemnation of the hierarchy, the Paulists have not understood it that way. They say in the *Catholic World Magazine* (page 836):

"Only a Catholic can refute Harnack. For the best refutation is the living church*) which goes straight back to the Redeemer; which has always preached Him; which has forever exemplified His spirit and produced men and women who resemble Him. The church is Christ perpetuated. Uncontradictory in her message, matchless in her sanctity, is she not what the Incarnate One would be, if He had lived visibly through the centuries of her history? Overwhelmingly has Loisy put this argument in his great answer to Harnack. What a pity that this illustrious scholar and devoted priest allowed in his work certain perilous expressions which caused it to be withdrawn!"

The Church is Christ perpetuated. So is the Christian, as long as he follows unreservedly the guidance of His Church. He even shares her infallibility. Loisy following another guide, erred and was condemned. That the Paulists do not seem to know this distinction, also seems to follow from the following criticism on the same and following page of the magazine, where we read :

"The Abbé Oger has written a pamphlet ('Evangile et Evolution') of forty-six pages in refutation of the latest work of *M.* Loisy. Ever since the great scholar's 'Evangile et l'Eglise' (!) appeared, a stream of two-penny refutations has been pouring from the presses of France. The Abbé Oger has directed simply one other rivulet to swell the tide. It is futile, it is ridiculous to discuss *M.* Loisy's work, which, whether we like it or hate it, is a marvellous production, in these superficial and ephemeral compositions (?) which contain more prejudice than criticism and more rhetoric than learning. Because *M.* Loisy speaks of a redaction of some New Testament texts, that is no reason for raising the hands in horror; nor is the redaction theory upset by a profusion

*) It is characteristic that the *Catholic World* always spells "church" with a small c.

of such outcries, as *Hélas! pauvre critique!* and other vulgar and unscholarly expressions of intellectual convulsions. What we desire to see is a philosophic study of the elements of *M. Loisy's* powerful essay. What is to be said for redaction theories? To what extent has the time of the Apostles thrown itself back into the Gospel narrative? What is the philosophy of development, and is *M. Loisy's* development-idea just or inadmissible? Let us see these and similar problems profoundly, patiently, and soberly studied, and we shall welcome the book whether it upholds or demolishes the theories of the greatest living Catholic Scriptural scholar. Truth is what every true student seeks, and in pursuing it, he cares little for individual men or schools or tendencies. But there are certain obvious marks by which the sincere and truth-loving character of a man's work may be discerned: and it seems quite time to inform certain French apologists that among these there is no place for exclamation marks."

We have not seen the pamphlet of the Abbé Oger, and if it contained no more than the words quoted with two exclamation marks, we should say it was not worth tuppence. Suppose it were not up to expectations, suppose it did not give a philosophic study of Loisy's essay, etc.: does it follow that such a study does not exist? Have not the Paulists read the articles on Loisy in the *Etudes* of Jan. 20th and Feb. 20th of this year? Father Brucker, S. J. (*Etudes*, Feb. 20th), winds up his study on Loisy by fully justifying its condemnation on the part of the French bishops:

"*M. Loisy*," he says, "never wearies of repeating that Christ has directly foreseen nothing, instituted nothing, organized nothing of what constitutes the Church proper: neither its form of a visible society, nor its hierarchy, nor its dogma, nor its cult, nor its sacraments. He will readily admit that 'the outlines' of the whole and its further development are legitimate... all of which means that the Church gave to herself her chiefs, her cult, and even her dogmas, because all of them 'were needed for her' to live, to make herself acceptable to the Graeco-Roman world and humanity. *M. Loisy* can not, however, be ignorant of the fact that, in order to live, more is needed than the will, and that, despite Hegel and Darwin, need does not create force. The Church, if it had no divine foundation, would be a castle in the air and its permanency inexplicable."

The same has been observed on the articles signed "Firmin" (a pen-name of *M. Loisy*) in the *Revue du Clergé*, which the Archbishop of Paris stopped. The same errors also crop out, as we learn from the *Etudes* (Sept. 5th, p. 690), in the latest publication of Loisy, 'Mythes babyloniens.' Of course he does not deny the supernatural, but neither did the Paulists when the encyclical

"Testem benevolentiae" upset their systematic minimizing of revealed truth.

It seems both the Paulists and *M. Loisy* are still filled with admiration for that quondam model of theirs who said on his death-bed: "I die.... an impenitent Liberal."

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BOOK REVIEWS AND LITERARY NOTES.

The Life of St. Philip Neri. From the Italian of Father Bacci of the Roman Oratory. New and Revised Edition edited by Frederic Ignatius Antrobus of the London Oratory. 2 vols. Net \$3.75. B. Herder, St. Louis.

In these volumes we have a truly classical biography, revised and largely supplemented from the best modern sources. The fact that Father Bacci's work has stood the test of wellnigh three centuries, speaks eloquently enough for its worth.

Not the same unmitigated praise can be bestowed on the present translation. Even a possible desire to preserve in his style the quaintness of a 17th century biography can hardly justify the translator's too slavish adherence to the original. His sentences are frequently so involved in a maze of clauses, so clumsy and unwieldy, as to offend against even the most elementary rules of rhetorical clearness, unity, and precision. Sentences like the following are enough to disfigure the style of any book:

"He was so ready and well-grounded in scholastic and doctrinal matters that when the discourses first began in San Girolamo della Carità, and in San Giovanni de' Fiorentini, where there were so few preachers that laymen, if spiritual and eloquent, were admitted to discourse, if by chance Philip heard any proposition stated, or any fact narrated, without fitting clearness and precision, he would immediately mount the pulpit himself, and expound it so judiciously as to show his own learning in the matter, even in spite of himself; so that many held his knowledge to be rather infused than acquired" (p. 17.)

".....in Rome he was commonly called good Philip, a name by which Antonio Altoviti, Archbishop of Florence, used to call him, and Cesare Jacomelli, his master in theology, and many others" (p. 18.)

The external make-up of the volumes does credit to the publishers, though we can not refrain from adding here the prayer of many a reviewer before us: "From the British fashion of uncut edges, Lord, deliver us"!

Creighton University. Reminiscences of the First Twenty-Five Years.
By M. P. Dowling, S. J. Omaha: Press of Burkley Printing Co.
1903. $6\frac{1}{2} \times 9\frac{1}{8}$ in.; 271 pp., with several diagrams. Price (with postage) \$1.40.

A note by "Credo" in the *Colorado Catholic* (No. 26) reminds us that we owe Rev. Fr. Dowling an acknowledgment for a copy of the above mentioned book. We can fitly make this acknowledgment in our literary column, because the contents of the volume are more literary and of more general interest than one might at first glance surmise. It offers a history of the rise and steady progress of Creighton University, of Omaha, the only endowed Catholic educational institution conducted by the Jesuit Fathers in this country. The work of compiling has been for Fr. Dowling (who is the present Rector) clearly a labor of love, and we have read with genuine interest not only his historical sketch of the early beginnings and later growth of the College, but also the data he has collected from former students about their experiences and impressions at Creighton, their reminiscences of professors and fellow-students, the suggestions they have made in regard to improving the institution's courses or special features, etc. We were especially gratified to find towards the end of the volume a biographical sketch of our highly esteemed friend Father Charles Coppens, S. J., of international fame as a professor and an author, who has been for a number of years, and still is, a member of Creighton's able and progressive faculty.

Edgar, or From Atheism to the Full Truth. By Rev. Louis von Hammerstein, S. J. Translated from the German at the Georgetown Visitation Convent. Preface by Rev. John A. Conway, S. J. $5\frac{3}{4} \times 8$ in. xv.+355 pp. St. Louis: B. Herder. 1903. Price, net \$1.25.

We are glad to hail this excellent book in English dress. Fr. von Hammerstein, S. J., is himself a convert from Protestantism. In this work he gives, in the form of a spirited and interesting dialog, a clear and lucid exposition of the Catholic teaching, which, as it contains not only a refutation of errors, but also gives the reasons that Catholics have for the faith they profess [motiva credibilitatis,] will prove as useful to the believer as to the unbeliever. Fr. Conway truly says in his preface: "No objection that can be made escapes Edgar, and every difficulty is answered with patient kindness and honest frankness. There is no special pleading; reason is met fairly and squarely by reason, fact by fact, and theory by theory." The style has all the ease and grace of an original work. We trust 'Edgar' will do as much good in America as it has done in Germany.

Echoes of Jubilee. Ursuline Academy, Villa Angela, Nottingham, Ohio. 1903. 224 pp.

The literary character of this *Festschrift* entitles it to a notice in our book reviews. It contains a history of the Ursuline foundations in the Diocese of Cleveland; biographies of the venerable chaplain of Villa Angela, Rt. Rev. Msgr. F. Boff, V.-G., and of some of the pioneer sisters; allegorical contributions by members of the rhetoric class; science "laudates" by members of the senior class, and much other interesting matter. We have read the tastefully gotten-up and finely illustrated volume with sincere pleasure and laid it away with the conviction that the Ursulines of Villa Angela are doing educational work which is a credit to themselves and their illustrious order, and a blessing to the many pupils that have been and are under their motherly care. *Vivant, florent, crescant!*

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Wetzer und Welte's Kirchenlexikon. Namen- und Sachregister zu allen zwölf Bänden. Von Hermann Joseph Kamp, Pfarrer der Erzdiöcese Köln. Mit einer Einleitung: Zur Benutzung des Kirchenlexikons, von Dr. Melchior Abfalter. Freiburg and St. Louis: 1903. B. Herder. xxxviii+604 pp.

Those who own and use Herder's 'Kirchenlexikon,' the greatest and best ecclesiastical dictionary in any language, need not be told of the value of this general introduction and index to its twelve big volumes. Those who have not yet purchased it, ought to do it now that it is accompanied by a handy key to its wealth of theological treasures.

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— The Catholic Truth Society of San Francisco has just issued a series of meditations on the mysteries of the Rosary, by V. Rev. Arthur Canon Ryan. These short meditations are calculated to inspire devotion in the recitation of the most popular prayers, and to teach the reader the most profitable method of meditating on the mysteries. They are in pamphlet form suitable for distribution during the month of October. Copies may be had from the Truth Society, Flood Building, San Francisco, at 5 cts. each, or \$3 per 100 copies.

— "The North American Indian and the Catholic Church," Rev. H. G. Ganss' address, delivered before the American Federation of Catholic Societies, at Atlantic City, last August, has been printed as No. 16 of the *Catholic Mind*, by the *Messenger*, 27-29 W. 16th Str., New York, and can be had there at five cents a copy.

— Rev. J. F. Noll asks us to correct an error in the notice, published Sept. 17th, of his booklet 'Kind Words.' The price is \$4 per 100, not \$4 per 1000.

MINOR TOPICS.

Austria's "Veto" in the Late Conclave.—When the news that Austria intended to interpose its "veto" against the election of Cardinal Rampolla became known to the members of the Sacred College, assembled in Conclave to choose a successor to Pope Leo XIII., says "Vox Urbis," the thoroughly reliable Rome correspondent of the *Freeman's Journal* (No. 3660), "The general feeling among the Fathers of the Conclave was something different from regret—rather was it one of indignation at this stupid attempt to revive a mediæval privilege. And yet the 'veto' was bound to have its effect, not because there was the slightest disposition among the Cardinals to recognize its formal exercise, but because a pontiff elected this time in opposition to it would inevitably encounter the opposition of the Austrian government—and perhaps of the German Emperor. Cardinal Rampolla's position at the opening of the evening scrutiny on Sunday was a very delicate one. He absolutely dreaded the burden of the pontificate, in his deep humility—though certainly no member of the Sacred College had less reason to dread it than he. And yet on the other hand it was not becoming for him who knew so intimately the relations of the Church with the different powers, and who understood so well the mind of Leo XIII: and the entire Church on the subject of this 'veto,' to submit to its exercise. The veto was duly announced by the mouth of one of the rare survivals known as 'court cardinals.' Please God it will be the last time that such a functionary will be guilty of such an anachronism in the supreme deliberations of the senate of the Church. All eyes were fixed upon Cardinal Rampolla as he rose in his place. His words were few, but they were characteristic of the man—of his humility, his courage, his tact, his zeal for the independence of the Church. 'I am not displeased,' he said, 'by this act of the Emperor of Austria, because I know that my name does not bring with it sufficient authority, and I feel all my unworthiness to be chosen for the lofty office. Yet I must declare that this note is contrary to the spirit of the times.' When the result of the scrutiny that followed became known, it was found that Cardinal Rampolla's votes had increased from 29 to 30. The Sacred College had thus solemnly affirmed that the old veto has passed away and that henceforth no interference of crowned or uncrowned heads will be tolerated. That evening Cardinal Rampolla earnestly besought those of his colleagues who still persisted in voting for him, to desist for the good of the Church and for his own peace, and to give their suffrages to Cardinal Sarto, who was now plainly indicated as the choice of the Holy Ghost."

Some doubt has been expressed in the American Catholic press if the report of Austria's attempted "veto" is really authentic. We are in a position to know positively that it is. We are furthermore informed on what appears to be unimpeachable authority, that the government of Portugal also had a "veto" ready to be interposed against the election of Cardinal Oreglia di Santo Stefano,

if that should at any stage of the Conclave become remotely probable.

We consider it our duty as a Catholic American journal to join in the almost unanimous protest of the Catholic press of Europe against this attempted interference of secular governments with the divine prerogatives of our Holy Church.

Modern Spiritism.—Father Thomas Croskell bases a pithy paper on "Modern Spiritualism (more correctly Spiritism), its History and Physical Phenomena" in the current *Dublin Review* upon Myers and Podmore, both careful and conscientious writers. The belief in Spiritism has in many cases superseded the gross materialism of a generation ago. Spreading rapidly in America, Germany, and France, it invaded England in 1852, and has now among its supporters men eminent in material science, metaphysics, and travel. As to the reality of its alleged phenomena, they are wanting in all the marks laid down by Benedict XIV. for distinguishing true miracles from false, viz., efficacy, duration, utility, the means employed, and the principal object. Mr. Podmore himself, who is eminently fair in his facts and searching in examination of them, is compelled, after critically weighing all the circumstances of the alleged physical phenomena, to declare them worthless for the purposes for which they are adduced. And Mrs. Henry Sidgwick, in her studiously moderate article in the 'Encyclopædia Britannica,' points out that almost every medium prominent before the public has been detected in fraud at one period or another. Their agencies are very mundane, their facts have again and again been imitated by sleight of hand, &c., and in the marvelous fall short of what Oriental jugglers constantly do. Worked in darkness or semi-darkness, beneath tables, within cabinets, or behind curtains, they are as the poles apart from the miracles of our Lord or his Saints, worked openly in the light of day, in the midst of crowds, endless in variety, stupendous in effects. Looked upon from such a coign of vantage, the physical phenomena of Spiritism are childish in the extreme. And but for its psychological phenomena, Spiritism, as yet developed, would scarcely command a thinker's study. That more important examination Father Croskell reserves for a future paper.

Our New National Anthem.—It will probably be news to many Americans that the United States has never had a national anthem, officially speaking, until the other day, when, according to the *Chicago Tribune*, the Navy Department issued an order declaring "The Star-Spangled Banner" to be the national anthem, and directing that, whenever that composition is played, all officers and men shall stand at attention, unless they are engaged in duty that will not permit them to do so.

As to the good taste displayed in selecting "The Star-Spangled Banner," there will be a variety of opinions.

The melody of "The Star-Spangled Banner" is, we believe, English, and its antecedents are most undignified. Its melody is that of a drinking song, "To Anacreon in Heaven," and was a favorite with a bacchanalian crew which used to meet at the Crown and Anchor in London between 1770 and 1775. Then, set to other words, it did duty in Masonic lodges. Soon it traveled

across the water and its first patriotic setting was made by Robert Treat Paine, in 1798, to words entitled "Adams and Liberty." We next find it illustrating another campaign song, "Jefferson and Liberty," and in 1814 Francis Scott Key set the present words to it on the eve of the bombardment of Fort McHenry.

It is fortunate that the sailors of the navy are not obliged to sing it. It is much easier for the bands to play it. It was not difficult for roisterers to catch its abrupt intervals or to execute its singular flights and closing outburst when under the influence of wine or spirits at the Crown and Anchor, but it is a serious business for a patriot to get through it with a serene face. That we should have to take this old drinking song for a national anthem illustrates the poverty of our musical invention as compared with that of other nations.

Bishop Byrne and His Pupil.—Mr. James R. Randall in the *Catholic Columbian* (No. 37) is authority for the following yarn: "Bishop Byrne [of Nashville] was absent at Newport, R. I., during my visit to Nashville. I understand that he was the guest of honor of Mr. Collier, the millionaire publisher. When the Bishop was Father Byrne, a poor lad came to him to get his aid to secure employment. The priest kept him in the pastoral residence and taught him academically. This youth was intelligent and pious, as well as grateful. When about 18 years old he said to Father Byrne: 'I am now old enough to to earn a living and I must go out into the world to do so. I come to you for counsel. Where had I better go?' Father Byrne replied: 'Go to New York. Here are \$200 for your start. If you need more, let me know when this is gone.' The boy went as directed. He never had cause to make any further demand upon his benefactor. He is now the opulent Mr. Collier, widely known for literature and benevolence, a devout Catholic and, of course, the staunch and zealous friend of Bishop Byrne."

Can this be the Mr. Collier, who publishes *Collier's Weekly* and floods the book market with a lot of cheap subscription stuff of doubtful value? If so, we do not think His Lordship of Nashville has as much reason to be proud of his former pupil as if the latter were now an humble Catholic school-master or a reporter on the most insignificant Catholic newspaper in the land. There is not, so far as we are aware, anything specifically Catholic about Mr. Collier's literary activity or in his public life, unless it be that he occasionally plays the millionaire host to at least one Catholic bishop.

Married Priests in the U. S.—According to the *Catholic Columbian* (No. 35) "there are about a dozen married priests in this country, of whom half are in Pennsylvania. They are mostly Ruthenians, originally from Poland, and follow the Greek rite."

We do not understand how this can be in view of two separate and distinct decisions of the S. Congregation of the Propaganda, that only celibate Ruthenian and other Oriental priests should be admitted to the care of souls in the United States.

These decisions bear date of October 1st, 1890, and May 10th, 1892. They are summed up as follows by P. Joseph Laurentius, S. J., in his 'Institutiones Juris Ecclesiastici,' just published (Herder: 1903. Page 99):

"Cum presbyteri Rutheni coniugati ad curam spiritualem popularium suorum subeundam in Status Unidos Americae Septentrionalis immigrarint, ne ex ministerio cleri uxorati religioni et disciplinae grave detrimentum obveniat, statutum est, non nisi caelibes cuiuscumque ritus orientalis presbyteros ad illam curam admitti."

Have these decisions been reversed? Or are they disregarded? The ground on which they were based was certainly well taken. The very query that gave rise to the *Columbian's* article from which we have culled the above statement, shows how easily American Catholics take scandal at married priests.

Religious Conditions in the Southern States.—The South is largely under the influence of Protestantism, which means practically the Methodist and Baptist sects. The most noteworthy feature in those States is the weak hold these two denominations have upon the whites. The following tables, compiled by a writer in the *Catholic Universe* (July 27th), present a vivid picture of the religious conditions in the South, at least as far as numbers are concerned :

States.	Whites.	Colored.	Methodists and Baptists. White.	Methodists and Baptists. Colored.
Alabama.....	1,001,000	827,000	292,000	308,000
Arkansas.....	944,000	366,000	184,000	116,000
Georgia.....	1,181,000	1,034,000	385,000	365,000
Mississippi.....	641,000	907,000	236,000	224,000
N. Carolina.....	1,263,000	624,000	399,000	301,000
S. Carolina.....	557,000	782,000	246,000	294,000
Virginia.....	1,192,000	660,000	220,000	270,000
Total.....	6,779,000	5,200,000	1,962,000	1,878,000

It will be noted that out of a total white population of 6,700,000, there is a church membership of only 1,900,000.

Here is a wide field for missionaries.

Thomas William Allies.—The death of Thomas W. Allies, which, so far as we are aware, has hardly been noticed in the American press, removes one of the last participants in the famous Oxford Movement. "An intimate friend of Newman and Manning," says the *Casket* (No. 24), "he resigned a handsome living in the Church of England to become a Catholic layman and enter upon a hard struggle with poverty. He wrote many valuable books,—his 'Formation of Christendom' being the finest contribution to the philosophy of history which we possess in the English language,—but they were such as appealed only to the cultured and therefore brought him little remuneration."

Allies' 'Formation of Christendom' forms the first volumes of a great philosophical history of the Church which has justly been compared with Bossuet's famous 'Discours sur l'Histoire Universelle' and St. Augustine's 'De Civitate Dei.' "With erudition and broadness of view the author combines 'a grace of style formed on classic models and a Catholic spirit imbibed from the fathers and doctors of the Church.'" (Jenkins, 4. ed., p. 405). It is to be sincerely hoped that this great work will be more generally read and appreciated after his death than it was in his life-time.

Street Fairs.—We have repeatedly condemned the so-called street fair, as usually held, especially in our smaller cities and towns. We note that the clergy of Alton have recently protested against the holding of one in their city, and we congratulate them upon their vigilance and courage. There can be no doubt that the average street fair is indeed characterized, as the reverend gentlemen of Alton say, by "revolting scenes and demoralizing features." While here and there a few may be decent, the *New World* is right in saying that "the average affair of the kind is indescribably low and disgusting. It appeals to the very basest in humanity and is intended to do so. Frequently.....it is used as an occasion to turn the sacrament of matrimony into a mockery by arranging street weddings, ministers and licenses furnished free. Under the name of Oriental dances spectacles are presented which would cause a bronze statue to blush of very shame. Other indecencies are permitted to the disgust of all pure-minded people."....."There is no reason why the street fair should become the doorway of hell. Until it can become decent Catholics everywhere should set their faces against it." (*New World*, Sept 12th.)



The Portland *Catholic Sentinel*, whose former conductor has been made Bishop of the new Diocese of Baker City, is now published by a gentleman who is both a better editor and a better publisher than his predecessor. He has given the paper a handier form and a more pleasing typographical make-up, and manages to inject into its editorial columns a degree of esprit and vivacity which we were unaccustomed to in Father, now Bishop O'Reilly. Moreover, he is a close reader of THE REVIEW, as appears from the subjoined note in his issue of Sept. 10th :

"Preuss of THE REVIEW has got back to work after a two weeks' vacation, and has begun to throw ink with more than his ordinary strenuousness. If he keeps it up we shall have some unusually interesting and instructive winter reading."

It may interest our confrère to learn that nearly the entire contents of our post-vacation number were prepared in advance, in the early days of August. So if that number gave proof of "more than ordinary strenuousness," our brief vacation had naught to do with it.

But we are glad he finds THE REVIEW "interesting and instructive." It always aims at being that, vacation or no vacation, and makes it a point to serve the brethren of the craft as a thought-provoker, even though so many of them treat it with less courtesy than the average secular "ink-slinger."



The *Catholic Columbian* declares (No. 37) that it "will not be satisfied with the Catholic University until representatives of the chief religious orders are among the professors in the faculty."

Does our esteemed contemporary desire to be classed with the real "réfractaires"? We have it personally from the lips of Msgr. Keane that it was the express wish and command of Leo XIII., its illustrious founder, that the University should not have religious in its faculty. Unless Pius X. reverses the policy of his pre-

decessor, we do not think the Catholic laity of America have the right to withhold their support from the institution because there are no Jesuits, or Dominicans, or Benedictines, or Franciscans among its professors.

But we have a right to demand that the University be thoroughly orthodox and ultramontane *in capite et membris*, and that it recognize all the elements of our Catholic population on an equal footing.

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We read in the *Catholic Columbian* (No. 35):

"If the Catholic Summer School would get rid of the name of school, it might draw to it more young men. At present, the place is overrun with young women, convent academy graduates, who imagine it 'just too sweet to attend lectures' and fancy themselves fit for university degrees, while they are thinking most of all of the hop."

Some one sent us the *Toledo Blade* recently, containing a note to the effect that the Eastern Catholic Summer School had adopted the distinctively Protestant name of "Chautauqua."

We don't know, though, whether a change in name will make much difference. These summer schools are petering out, as we predicted they would, and fortunately the cause of Catholicity will not suffer serious loss by their inevitable dispiration.

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"The German Catholics are among the bravest and most united in the world; and, by their intellect, patriotism and fidelity to religious principles, the German Catholic statesmen and politicians have won a commanding influence on the national life of the Fatherland. They afford an example which the Catholic public men in other parts of the world are unable to emulate. In Australia we have few Catholic politicians or statesmen. But we have politicians who are Catholics, and who usually fall asleep when any question arises affecting the interests of their fellow-Catholics. We are pleased to add that just now they get little more respect than they are entitled to." Thus the *Catholic Press* of Sydney, Australia (July 2nd). It seems Australia is in the same boat as the United States; the Catholics of both countries would do well to turn their attention to Germany.

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The court-martial against the navigator of the U. S. battleship "Massachusetts," for grounding the ship on the coast of Maine, is very interesting. The poor officer was found technically "guilty," but will not be punished, because he was really not at fault, having merely executed the orders of his superior officer, Rear Admiral Barker. The Admiral had sent the fleet to sea in a dense fog, contrary to all rules of seamanship, in order not to disappoint President Roosevelt and his friends, who desired a review at Oyster Bay. For that important reason the property of the nation and the lives of the crew were jeopardized—merely to gratify a whim of our "ruler."

Speaking of the discussion of the project of a Catholic daily newspaper for this country, the *Pittsburg Observer* (Sept. 10th), says: "The idea which most of the writers (in the editorial columns of the Catholic press) seem to entertain about such a daily journal, is that it should contain news of an exclusively Catholic character."

Will the *Observer* please inform us who the writers are that hold this silly view?

It is a pity that this important and withal simple question can not be discussed without false assertions and unfounded innuendoes.

On the U. S. cruiser Olympia, the other day, a five gallon keg of alcohol, which the men had smuggled, exploded with tremendous force, and the burning fluid spread over the forward main deck, injuring five sailors (one of them fatally) and endangering the vessel. Our readers have doubtless read the details in the daily press. The incident is instructive. This time there were no Spaniards handy to be charged with crime. One can not help remembering the fate of the Maine and wondering if it was not wrecked through carelessness on board or faulty construction.

In order to remove all doubt as to whether the prayers prescribed by Pope Leo XIII. to be said after low mass were to be continued or not, our Apostolic Delegate, Msgr. Falconio, has applied for a decision to the S. Congregation of the Propaganda and received from His Eminence Cardinal Gotti, under date of September 7th, the following answer:

"As a universal law is binding not only during the life of the legislator, but as long as said law is not revoked: the recitation of said prayers, prescribed by Leo XIII., must be continued."

If the trend of discussion at the National Educational Association at Boston be trustworthy, coeducation is no longer in the ascendant. Opposition to it is positive, pronounced, and persistent in all parts of the country, and especially by those whose opportunities for forming an authoritative judgment are greatest. Yale and Harvard are felicitating themselves that they resisted a pressure twenty-five years ago which threatened to be irresistible.

According to the preliminary report of the Superintendent of the Philippine census, of the total population of 6,976,574, only 650,000 belong to the "wild tribes;" so it would appear that about 90% of the inhabitants may be considered more or less civilized. Certainly an excellent showing for the Spanish friars. It will be a long time before any American system of "civilizing" after "hell roaring Jake" Smith's methods can show similar results.

We are glad to see our valiant contemporary *La Vérité* of Quebec re-appear in the arena. M. Tardivel has regained his health sufficiently to issue his paper for the present once a month. He hopes soon to be able to resume its weekly publication. *Vivat, floreat!*

